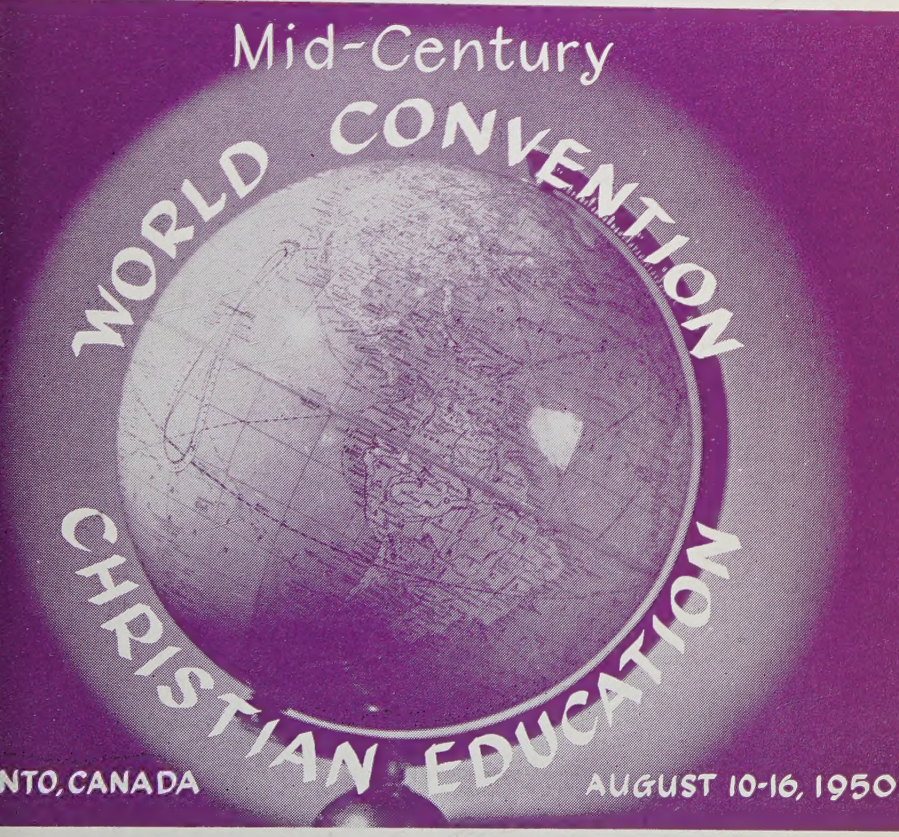
# The Church School Teacher

lume XIX MARCH 1950 Number 3




MAGAZINE FOR CHURCH SCHOOL WORKERS

# THE CHURCH SCHOOL TEACHER

VOL. XIX No. 3

MARCH 1950

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# The Church School Teacher

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## *In This Issue*

*By* THE EDITOR

ACTUALLY, there is no special article in this issue on the Mid-Century World Convention on Christian Education. Yet, oddly, that is what our March theme was to have been. The quarterly teaching helps for *The Christian Growth Series* and other articles crowded out material on the Convention.

But, we do want you to know something about the Mid-Century World Convention on Christian Education. And we do urge you to attend. So, we shall try to tell you something about it in the next paragraphs. (We will quote freely from the official literature with the permission of Dr. Philip C. Jones, the secretary for the 1950 Convention.)

First, something about the World Council of Christian Education. It is a federation of about fifty national, interdenominational bodies: Sunday-school associations, councils of Christian education, and national Christian councils. It has a long history. The Sunday school movement began with Robert Raikes in 1780. One hundred years later the amazing growth of the movement had seen the spread of Sunday schools to every continent. In North America and Europe, and to some extent elsewhere, local and national Sunday-school associations had developed, and local and national conventions were being held.

### *World Conventions Begin*

That brings us to the World Conventions. These local and national conventions led to the holding of the first World Sunday School Convention in London in 1889. And this led to other Conventions, which in fifty years

have brought together thousands of persons across the lines of nation, race, and denomination. *The thirteenth such Convention will be held this summer in Toronto, Canada, August 10-16.*

*Planned for Lutheran Workers*

Those who are invited include Sunday-school teachers, pastors, local church officers, church officials, parents, young people and young adults, teachers in day schools, and others interested in Christian education. Any reader who wishes to link the Convention with pre-Convention and post-Convention vacation plans will find what one promotion folder calls "alluring opportunities." Those who can not attend in person but would like to attend "in spirit" may enroll as Fellowship Delegates for $1.00. Fellowship Delegates will receive a brief pictorial report of the Convention. Fees of Fellowship Delegates will be used to help finance the Convention and to aid persons from war-stricken areas to attend.

For further information about the Convention program and accommodations in Toronto write World Council of Christian Education, 156 Fifth Avenue, New York 10, N. Y. You may send your Fellowship Delegate registration fee to that office, also. (Please indicate your denomination, i.e., A.L.C. or Augustana.)

We do hope you will consider the Toronto Convention in your summer plans. Besides the general assemblies and interest groups there is to be a convocation of Lutheran delegates to discuss their particular problems and interests.

The Monthly Conference of Teachers and Workers is on page 32.

# From Your Director

By R. A. VOGELEY
*American Lutheran Church*

AT this moment my mind is largely engaged with the important subject:

## TEACHER TRAINING

### *The New, Untrained Teachers*

How much help are we giving to the thousands of people who this year will teach a Sunday-school class for the first time? If the American Lutheran Church called together at one college all those who in any twelve months are teaching a Sunday-school class for the first time, more men and women would meet than are enrolled at our colleges. But the problem does not seem so serious because in the average Sunday school there will be only one or two new untrained teachers. The pastor and superintendent may worry about this situation and think, "But teachers are so hard to get and our school *does* have nine trained teachers, so the percentage is pretty good." But how well qualified are these new teachers? How much do they know about the Bible? Our basic Christian beliefs? The history and work of the Church? How much do they know about the art of teaching, of studying and preparing, and of planning for their class sessions? Do they realize the importance of knowing their pupils? Do they know various ways of teaching which can make the class work more interesting and vital, and which helps rather than hinders the Holy Spirit?

### *"Sink or Swim" Method*

But what actually happens to that new teacher? It may be a "sink or swim" proposition for him. But is that fair? Teaching a class is far more than keeping the pupils quiet for thirty-three minutes. Does he know how to get the maximum of help from the Teacher's Guide? Does he have other helps? Occasionally will some experienced teacher "observe" his work and evaluate it with him? If the teachers in his department meet to discuss present needs, past problems, and future work, he can receive much help.

If his Sunday-school library contains some books on Sunday-school teaching, he can read those profitably.

He can write to the Board of Parish Education for suggestions.

But if he does not get much help, then what? The school and the congregation may lose a good worker. Teaching becomes a drudgery instead of a pleasure. Instead of looking forward to Sunday, he may dread the very thought of another hour called Sunday school. This can warp his perspective of the importance of teaching.

Fortunately he may "swim." Many do, but even so it is a heavy price to pay, much heavier than it need be.

*But What Happens to the Class?*

The pupils, ten or twelve of them, may get a wrong impression of religion and Sunday school. This is especially true if the year before they had an interesting teacher. Instead of learning more about God's Word and work, as vital to life, they may listen for a while but not learn. They may not be stimulated. Some of the foundation for their Christian life will be poorly laid. This may be the beginning of "Mom, must I go to Sunday school tomorrow?" This is a heavy price to pay for even one inexperienced teacher in the Sunday school.

*What Can Be Done?*

Your Board of Parish Education has several plans for avoiding such situations. Last fall some of our churches began using the Pre-Service Training Course, "Learning to Teach in the Church School." This is arranged primarily for use in thirty to thirty-five minute periods on Sunday morning. Prospective teachers should be hand-picked for such a Pre-Service Training Class. Other churches may want to use the regular In-Service Training Courses on "Methods of Teaching" and "Psychology." However, as a rule these courses will not be repeated annually or even every two years. Prospective teachers should at least read these courses if they can not attend a special training class.

*Area Institutes*

In many sections of our country groups of churches join together in having a regular teacher-training institute once or twice a year. Last fall, in Pittsburgh, the Allegheny County Sunday School Teachers' Association sponsored a different type of institute. In the first hour the entire group met together in a First Series Course on "Vital Teaching." Various methods of teaching were explained. In the second hour the entire group divided departmentally so that the general principles

presented at the first hour could then be discussed and applied to the Beginner Department, the Primary Department, the Junior Department, the Intermediate Department, or the Adult Department, as the case might be. If any group is interested in more details for this type of an institute, please write to the Board of Parish Education, 57 East Main Street, Columbus 15, Ohio.

*District Institutes*

Now is the time to make first arrangements for attending the summer institute, if your district sponsors one. At this time definite dates for the following institutes have been selected:

Texas, June 5-9.

Wisconsin, July 9-14.

Ohio, July 23-28. This is the Tri-district Institute of Michigan, Eastern and Ohio Districts.

Minnesota, August 20-25.

By the time you read this announcement the dates for the Illinois and Iowa Institutes will certainly have been determined.

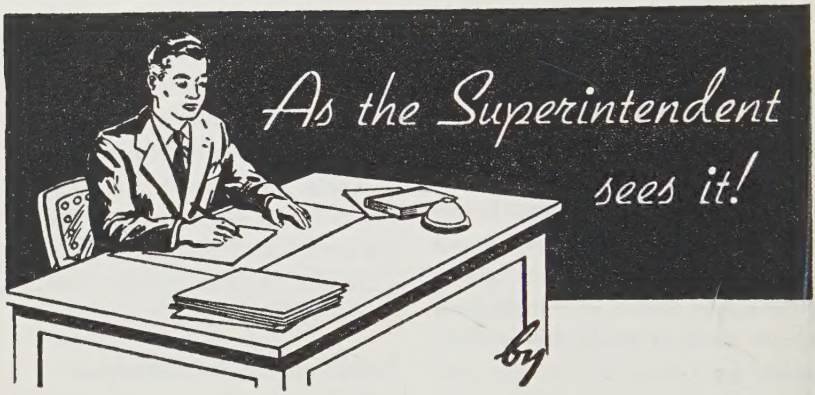
Those who live in the Dakota District will also know whether it has been found possible to sponsor a District Institute for the teachers of the Dakotas.

*Tentative Institute Plans*

Tentative plans were made in the fall of 1949 for a Conference Institute in one of the Conferences of the Central District. Other plans will doubtlessly be made in other districts of the church.

We all know the importance of teaching. Teaching is vital to the work of the Church. The teacher is vital to teaching. The teacher's teaching must be vital. No teacher can be too well prepared for this important work.

We recommend that your vacation plans include the Mid-Century World Convention on Christian Education in Toronto, Canada, August 10-16.




# Should a Teacher Pray?

*By* AMOS LUNDQUIST
*Pastor, South St. Paul, Minn.*

SHOULD a teacher pray? Should a Sunday-school teacher pray more than any other Christian? Does a Sunday-school teacher have something about which to pray more than other Christians in the ordinary pursuits of life?

When I stand before my Sunday-school class how does it happen that I should be there? Of all the boys and girls in my eighth grade in school or in my class in high school why should it happen that only one or two of us should now be actively engaged in Sunday school? It must be that somebody, somewhere, has been praying for me, and for you, and for every one of the host of Sunday-school teachers around the world.

In other words, we Sunday-school teachers at some time or other have been the objects of somebody else's prayers. Certainly Christ also has been praying for us. Otherwise we would not have any interest, or grace, or courage to be teaching at all.

Then I think, at least some of these boys and girls in front of me have Christian fathers and mothers who are praying for them. Those Christian parents let their boys and girls come to *my* class to be instructed in the way of salvation

and to be pointed to Christ. What a responsibility I have to the parents!

Again, whether these boys and girls have Christian parents or not, Christ is praying for them, and Christ's prayers are going to be answered, if not through my teaching and my influence, then through the teaching and influence of some other Christian. May God have mercy upon me and let me be a channel of blessing to at least one of these boys, or one of these girls, maybe more than one!

*Prayer Is a Privilege*

Should not we, then, along with Christ and along with Christian parents, j o i n our intercessory prayers with theirs? Yes, it is our eternal privilege. Prayers that will prepare the ground for sowing the seed that shall bear fruit in time and in eternity!

But then I think of Billy, not Billy Anderson or Billy Kurtz. They are good boys, as boys go, but Billy so-and-so. How he gets into my hair, Sunday after Sunday! Just when I am trying so hard to give my boys and girls the very best I have, what does he do but giggle, and squirm, and talk about everything else, in order to attract attention to himself. Not just one time, but constantly. Not just one Sunday, but week after week. How I would like to throw him out of my class! How I sometimes wish he would get measles, or something, and have to stay home every Sunday! Then I would surely have a nice class!

But maybe God loves him. And maybe Christ prays for him. Maybe he has had a Christian grandmother who has prayed for him, even though she has now passed away. It may be that his parents let him come to Sunday school because they, too, can not do anything with him at home, and his teachers at school can not do anything with him. There he sits in my class daring me to teach him anything. Why could I not have some other class? Or why could Billy not be in some other class?

And yet once in awhile even Billy gives an intelligent answer. Occasionally even he shows that he has not been altogether inattentive. What shall I do with Billy?

As I speak with other teachers, parents, pastors, psychologists, psychiatrists, teachers of teachers, and so forth, I discover that the problem is not so much with the child as with the teacher. It is not so much a matter of problem children, as of problem parents, and problem teachers. The real prob-

lem is one of our own personal attitude to these boys and girls.

Do our boys and girls feel that we are trying to force something onto them? Or, do they begin to realize that in us they have at last found one friend who is vitally interested in them, one who loves them, one who will make sacrifices for them, one who can point them to a way of life in which they can find genuine security, safe direction, eternal usefulness, and a sense of belonging in the kingdom of the eternal God!

*Love Through Prayer*

How can I convince Billy that I really love him, and that Christ loves him, and that we all love him? May I suggest, "Why not pray for him?" Yes, that is the secret. Pray for him. Pray for him by name before the throne of a prayer-answering God. Pray for him until we personally love him as we love nobody else. God can still perform miracles in wayward lives, and make hearts receptive and minds normal so that people will find no greater interest than to sit at the feet of Jesus and love Him as they have never before loved anything or anyone else so supremely.

Let us pray for ourselves that God will give us the right attitude, God's attitude, toward our boys and girls. We are not tyrants over our boys and girls. We are their friends. We are fellow students with them. We are helpers of their faith.

William Law was right in saying, *"There is nothing that so makes us love someone as praying for him.* And when you can do this sincerely for anyone, you have fitted your soul for the performance of everything that is kind and civil toward him. Be daily on your knees in a solemn, deliberate performance of this devotion, praying for others in such form with such length, importunity, and earnestness as you use for yourself. You will find all little, ill-natured passions will die away, and your heart will grow great and generous."

"God forbid," said Samuel, "that I should sin against the Lord in ceasing to *pray for you,* but I will *teach you* the good and the right way."

Not only Samuel, but Moses, Daniel, Elisha, Paul, and a host of others, prayed first, and then taught the people.

Jesus, the Master Teacher said, "I have prayed for you. . . . I pray for them."

May God teach us also to pray for them.

# Helps for Teachers of Beginners

*Christian Growth Series, Beginners I, Third Quarter*

By LAURA LAKIN
*Christ Church, Columbus, Ohio*

THE WORK of the Sunday-school teacher for this Third Quarter of *The Christian Growth Series* is definitely divided into two units, which in themselves work toward one end. Unit B, "God's Family," directs attention to others. It is your opportunity to develop an understanding of other people in the world, who belong to God as much as we do. It is your opportunity to stress benevolence. We are all too careless about seeing that the groups outside our circle get the portion God expects us to give them. Here are six Sundays with benevolence as their focal points. If you do not have the envelope system in your Sunday school, have a special container for benevolence for this period. Stress the dual system of giving. Have two prayers during your worship service, one for each of the two parts of giving.

Have you tried encouraging your children to offer their own prayers? One of our adult weaknesses is not being able to express ourselves in public prayer. Start before the little ones are self-conscious about such things. It may be as simple as "Thank you God!" but that is a prayer and that is self-expression. A very brief discussion period before prayer is offered will put words in the children's mouths.

### *Formulating Prayers*

"We are bringing gifts today and placing them in this special box (plate, or bank) because we want something special for God's people who do not have white skin like ours. And we thank God that we can help his people who have brown or black or yellow skin, because we want them to know about our good friend, Jesus. Would you like to say a little prayer, Mary, and say to God that we are happy to help his other people?"

Since this unit deals with service, have a choir for these lessons. Make little Buster Brown collars out of white material, starch them

very stiffly and add a red bow, crepe paper if nothing else. The new starch made of plastic is excellent for this type of thing. Have only a small portion of your group, maybe only six, sing at one time. Change the group each Sunday. Let them sit up in front during your worship period, and sing some familiar song. These few may be chosen sometimes for being on time or for sharing kindly during your greeting period.

*Building Attitudes*

And by the way, remember this belongs to your Sunday-school period. Some teachers accidentally say, when ready to have the devotional period, "Come, put your toys away. We are ready to *start* Sunday school." That may create the impression that the teacher is marking time when actually she is spending valuable time and can reap valuable returns during this period. She "learns" her children during this period and "teaches" them during the next three periods. This is the only group contacts many children of this age have, at least those under kindergarten age. As one mother expressed it, "My older child has kindergarten to talk about, but my younger child goes only to Sunday school and talks constantly about it." That is the very thing you are striving for at this tender age. You want the child to think Sunday school before he has a chance to think anything else.

*The Choir's Purpose*

Back to the choir. This can be a very big thing in the lives of your children. Putting on a robe is a thrill to be unequaled. But never lose sight of your purposes. One purpose is to teach service to God. The choir is a distinct service to God. The second purpose is to make services to God a special privilege. The purpose of such a choir is certainly *not* perfection. In case your opening happens to be with the entire Sunday school, ask the superintendent if your choir may have a special number.

Unit C, "God's World," stresses God's gifts to us. We tried planting seeds outside the church for this unit. In our case, we asked the pastor for a strip across the end of his garden which was already spaded so it was easily worked up. Each child planted a nasturtium seed. Every church has some little spot, maybe no larger than a desk where the soil can be scratched. It is such an easy way to teach God's gifts of rain, sun, food, birds and flowers. Every Sunday during this unit would

mean a trip out to see the garden, with stress placed on the particular phase to be taught. The thrill which comes with the flowers is gratifying, but think of the next step. You can beautify your own Sunday-school room. You can send some flowers to a sick class member. You can take some to the pastor as a means of saying, "Thank you for helping us." A flower or two is in itself sufficient for each purpose.

Let me end with my chief sermon. Do not give out patterns. Give a clean sheet of paper with directions, showing the children how with the simplest lines possible. You know a flower is four or five loops, a dot in the middle, a stem and two wide leaves. Or it can be a circle within a larger circle, a stem and two wide leaves. Every line on the paper should be the work of the child. You are after meaning, not a picture. If the result looks like a pen full of chicken tracks to you, but the child says it is a flower, your purpose is accomplished.

# Helps for Teachers of Primary Classes

*Christian Growth Series, Primary III, Third Quarter*

*By* BIRDINE PETERSON
*Field Worker, Board of Parish Education*
*Augustana Lutheran Church*

TALK, talk, talk! That's all our Sunday-school teacher does." "Daddy, I'm not going back to Sunday school again ever unless you make me. Daddy, do I *have* to go? We don't do anything!"

The next Sunday Daddy went to church school with his little son. At the end of the session he concluded that his son's statement of the previous Sunday was correct. In that department they did not do anything—worthwhile.

"I like regular school lots better than Sunday school. We have a good time there!"

These incidents have actually happened in some of our Lutheran church schools. Could such re-

marks be made about your class and mine? Teachers, are we ready to face reality? Are we willing to be strictly honest with ourselves *even if it hurts?* Are we willing to critically analyze our teaching with a sincere desire for improvement? If not, we are of all teachers most pitiable! If so, let us frankly ask ourselves a few questions.

### *An Analysis*

First of all, why is it that so often, not only to our pupils but to us teachers as well, the church school is dull and uninteresting when it should be one of the most vital and interesting and exciting hours of the whole week? Undoubtedly there are several reasons. Let us analyze a few of them. Remember, we agreed to be strictly honest with ourselves.

*We do not know.* This is the first and most important reason. One of the first principles of teaching is that we must be full of our subject. Are we? What are we to know? Or should I say, "Whom"? The answer is simple, is it not: "That we might know thee, the only true God, and him whom thou didst send, even Jesus Christ." Perhaps we should just take this for granted! But wait a minute. Let us analyze that phrase, "know." "To know" in this instance means the *most complete personal involvement in the life of another.* Now how do we measure up? Let us take just one example. When Jesus was choosing those who were to help him in His ministry, Matthew tells us, He prayed all night. Have you ever felt so keenly the need of God's nearness in your task that you have spent the whole night in prayer? I must confess that I have not. I have lain awake worrying about a given church-school situation more than once, but I have not prayed all night.

### *The Word*

We Lutherans pride ourselves on teaching the Word of God in its truth and purity. We pride ourselves on the fact that the Bible is our text and that all other church-school materials are supplementary to it. This is as it should be. But is it really so? Is our knowledge of and our utter delight in the Word such that it *can* be so? Have you ever sat down in the evening to read a chapter in your Bible and become so engrossed that an hour or so later you were still reading? I have. But alas, too seldom!

A couple of years ago on Reformation Sunday, a pastor preached a sermon on the blessings of the

Reformation and their meaning for us today. Of course, he mentioned the open Bible. Then he challenged us with this statement: "How many of us, you and I, spend as much time even on the Lord's Day in reading the Bible as we do in reading the Sunday newspaper?" The shoe fitted, in fact it pinched a little bit. How about you?

No, we do not *know,* but we *can know.* "Ye shall know the truth, and the truth shall make you free." "In that day ye shall know that I am in my Father, and ye in me, and I in you." Complete, intimate, personal involvement!

### *Why?*

*We do not know why.* Have you ever seriously asked yourself, "Why am I teaching?" Maybe it is because someone asked you. Or perchance there is a need for teachers and you have a certain sense of duty. I started teaching because I loved children and somehow I thought the church school was important. All good reasons in themselves, but not enough. My departmental superintendent had deeper and nobler aims. I wonder if her over-all aim was not something like this: "That a person be permeated with the gospel of Christ so that it will bear its weight upon the entire range of his ideas and activities in every area of life." As I look back I can see that she had a specific aim each week and that everything that was done during the church-school hour pointed to that aim.

### *The Aims*

By the way, we should know the aims for each unit and each lesson we teach in this quarter's work. Do you have your *Primary III Third Quarter* materials with you? No? Then will you get them, please? We will be referring to them frequently.

You have them now? Good! Let us read the aims for the lessons in Unit A, "God and His Son Jesus," on pages 6, 12 and 16. See how they fit into the unit aims of Unit C in last quarter's Teacher's Guide, for Unit A, is really a continuation of Unit C. Lesson 13 of the last quarter is the Palm Sunday lesson and should be taught on Palm Sunday, April 2. Lessons 1, 2, and 3 in *Primary III, Third Quarter* will follow on the succeeding Sundays in April.

Now look at the aims for Unit B, "Helping Jesus in His Work," on page 20. The emphasis in Unit A was on what God, the Father and Jesus, His Son have done for us. In Unit B we will stress what

we, as followers of Jesus, can do to help Him in His work and to show our gratitude to Him. Ponder the unit aims on page 20. In this unit notice how specific the lesson aims are.

In Unit C, "The World God Has Given Us," we come back to what God has done for us, stressing this time God, the Father. Read the unit aims on page 46. In this unit there will be many specific and concrete and tangible examples to help accomplish the aim. Will we be willing to put forth the time and effort to make use of them?

If we conscientiously study the aims of each unit, if we relate the lesson aims to the unit aims, and if we write down in our own words the unit and lesson aims as we prepare to teach them, to be sure of having the aims clearly in mind, we will know *why* we are teaching. We will be teaching with a purpose.

*How?*

*We do not know how.* Is it any wonder? Perhaps someone coerced you into teaching, handed you the materials, and hurried away before you could change your mind. Or maybe you offered to teach and were given the material wtih "Here are the church school materials. Now go to it. I hope you enjoy teaching." And you were left to learn *how* alone. The only method you knew was the trial and error one. Blame you? No, dear teacher, bless you for your courage and perseverance! But what shall we do?

Let us try to get the teachers in our department, and perchance primary teachers in neighboring towns, to study the unit together and offer suggestions. Only two meeting together can profit by this plan, but of course, discussion by a larger group is more valuable. I hope we can persuade the other teachers.

Until then, the best we can do is to study and plan alone. There are some good hints and suggestions in the Teacher's Guide. Look on page 5. Those paragraphs under "Adjustments" are important. They should be underlined in red. Mrs. Nordgren's suggestions on page 12 made me stop and think. It is a good recipe. Those ideas for worship on pages 14 and 39 look interesting. They are worth giving a try at least. The "time for worship" suggestion on page 31 should be given consideration. The other suggestions on pages 31 and 32 deserve a place in our class session, too.

# Helps for Teachers of Juniors

## *Christian Growth Series, Junior III, Third Quarter*

By M. ETHEL KIDD
*St. Paul's Church, Pittsburgh, Pennsylvania*

THIS QUARTER presents a most interesting series of studies in church history. It provides an excellent opportunity for the boys and girls to hear the story of the beginning of the Christian church, and particularly our own Lutheran Church. As we go exploring on the trails of these heroes and heroines, Christian men and women who dedicated their lives to the work of the church, we learn the sacrifices and hardships of these great Lutheran individuals and families who settled here, and wherever they settled they bore their share of the burden of founding a new church.

Every teacher should be familiar with all the lessons in the entire course so that she may know how each lesson fits into the whole course.

*Juniors are the heart of the church,* but they are filled with energy, are daring and adventurous. Many a discipline problem can be solved by putting the restless, active junior to work. By the use of presession activities a teacher can interest the early bird, and avoid unnecessary noise and confusion resulting from lack of something to do. To this end every teacher should be at the church, ready to begin, at least fifteen minutes before the scheduled opening time. Making use of the time between the arrival of the first pupil and the formal time of opening is one secret of accomplishment in Sunday-school work, for thus the learning process is begun with the arrival of the first pupil.

The Teacher's Guide offers many suggestions from which the teacher can make a selection of an activity for class use. It is surprising what children of junior age can do. An extraordinary opportunity is furnished to make a scrapbook on "Church History" or an "Honor Roll" of these great men

and women, who dedicated their lives to the work of the Lord.

### Unit A. Lutheran Founders

*Lessons 1-5*

This unit seeks to do much more than simply to teach juniors facts about their church, and familiarize them with great Lutherans who settled in America, bearing the hardships of establishing new churches. Its central purpose is to help them to experience the joy and strength that working for the kingdom can give to them, and to provide them with repeated realization of God's intimate and continuous presence, and of Jesus as the true foundation of the church. Too often, perhaps, the church may mean to juniors only the building in which they worship. Make an attempt to reach the heart of "My Church, My Church, My Dear Old Church!" The church is a "body of believers in Christ" helping to build the kingdom of God, and there are opportunities through which everyone, even juniors, may participate in the life and work of His church. The place where the people gather together to worship God is a church building.

*Lesson 1*

Since the last lesson in the second quarter was an Easter lesson, the class is already familiar with the facts of the resurrection of Jesus. Perhaps an interesting way to begin is to use an Easter picture and express our gratitude to Christ because he rose from the dead on the first day of the week. That was the beginning of the Christian church, and the Christian church throughout the world celebrates Easter. Then follows the ascension and the great commission, "Go ye into all the world." Stress the great message of Easter found in the Apostles' Creed: "The third day He rose again from the dead."

Here is a wonderful opportunity to make juniors acquainted with Martin Luther, a man who dared to do what God wanted him to do. Here they will learn about his life as a monk; his visit to Rome; his bold, vigorous, and masterful life; his experience as a preacher, a teacher, a poet; and the great awakening of the reformer, his attack on indulgence, and his final break with Rome. Thus we help the juniors to have a better understanding of the starting of the Lutheran Church and help them to appreciate the faith, courage and labor of its leaders. Luther's coat of arms might be explained to the class.

*Lesson 2*

Juniors are adventurous and love thrills, and they will be inspired by the story of Conrad Weiser, friend of colonist and Mohawk, an outstanding Lutheran layman who was the champion and friend of the Indians.

*Lesson 3*

Boys and girls of this age are tremendously interested in maps. They love to note the differences between places. They will become very enthusiastic if given an opportunity to trace on a map the route of Captain Munck across the Atlantic into Hudson Bay, or to trace Campanius' voyage to New Sweden and his search for the Delaware River and Fort Christina, the home of Old Swedes' church, as they learn how Campanius talked to the Indians in their own language.

*Lesson 4*

The great zeal of Henry Melchior Muhlenberg, a faithful pastor, who never gave up but continued to preach and teach about Jesus and His love, is of great interest to juniors, how he traveled on horseback from Georgia to New York, organizing churches.

*Lesson 5*

The last lesson of this unit portrays the story of Pastor Bolzius and the Salzburgers, who were driven from the land they loved. The King of England, hearing of these exiles, invited them to accept a home in his province in Georgia, in North America. This story and that of the Lutheran hero of the Revolution, Chaplain Streit, help the pupils to realize that the early Lutherans contributed much to the building of communities, enduring great hardships to found our church and nation.

UNIT B. LUTHERAN FOLLOWERS

*Lessons 6-11*

Because this is the first lesson of a new unit, read all of the lessons carefully before introducing Lesson 6. You might begin: "For several weeks we have been thinking about LUTHERAN FOUNDERS, courageous C h r i s t i a n pioneers, who were responsible for helping to plant the church in North America. With this lesson we begin a new unit, LUTHERAN FOLLOWERS, and get acquainted with some outstanding leaders who followed and are still following in the footsteps of early pioneers in doing the Lord's work."

Perhaps a poster might be built up from Sunday to Sunday, with pictures of our Lutheran schools and seminaries, institutions of mercy, and the work of our mis-

sion fields, or one on Lutheran World Action, since through this unit is revealed some idea of the general work of different Lutheran bodies, of the National Lutheran Council, and of Lutheran World Action. It also acquaints the pupils with our foreign mission fields. A poster is a very impressive way to increase the pupil's knowledge of the work of the church. As their concept grows, their love for their Saviour will be increased and they will be motivated to ever greater service in His church. As they become acquainted with mission projects and the work of the church in general, they will tend toward participation in the missionary program of the church. *The junior must be aided in seeing that a part of his gifts from God* are to be used by him for the building of God's kingdom. It is no secret that many times children are more missions conscious than adults. Give them a specific project to which they are asked to give and you will be surprised how eager they become. The new "Totol" is a splendid example of what children can do.

### Unit C. They and We

*Lessons 12, 13*

As we go into the closing unit, we learn the deep significance of the resurrection. The *Light* which began in Bethlehem, has spread to all the earth, and is being passed on to us. For centuries pastors, laymen and laywomen have heard the story of the *Light* and have answered the call to be *Torch-bearers* and have participated in the missionary program of the church. We are indebted to our Lutheran founders and followers for passing the *Light* on to us. It is a sacred and glorious privilege that boys and girls have, to pick up the torch and continue to carry it on, for there are still many people living in the darkness of sin. We may soon forget the names of people, but the good works that they do live on.

You will find the Monthly Conference of Teachers and Workers on page 32.

# Helps for Teachers of Intermediates

## *Christian Growth Series, Intermediate III, Third Quarter*

*By* ALBERTA PETERSON
*Assistant to the Director, Board of Parish Education*
*Augustana Lutheran Church*

THE TITLE of the quarterly next to be taught is "God's Way Through the Church." If you have not yet examined the quarterly you will want to know, immediately and briefly, that the lessons deal with the birth of the Christian church and its spread throughout the Roman world of the first century.

To hope to set up a running, complete line of helps is both impossible and undesirable. Impossible because space is insufficient, undesirable because it precludes the fact that teachers and classes are individuals who must give and receive different lesson interpretations.

With that much of a statement as to what this article will not contain, I shall state briefly what it will contain. As I prepared to teach intermediates these thirteen consecutive lessons on "God's Way Through the Church," thoughts and convictions and methods of presentation occurred to me. In the following paragraphs I have attempted to call your attention to these points and to share them with you.

### *Stress Paul*

The task of spreading the gospel requires leaders, teachers and preachers. It did in the first century. It does today. Here, then, is a fact that needs to be underscored by the teacher. The early church had an indomitable, inspired leader in the person of the missionary Paul. And thus it is that he becomes the great hero of these lessons. His mature life revolved about a single purpose, to preach Christ. Show the intermediates how he did not flinch in the face of flogging, privation, and prison to accomplish his high purpose. Intermediates are eager to meet such a noble character as Paul.

Tales of adventure at sea find intermediates with their mouths open. Give them Paul's exciting story of shipwreck, shipwreck in which God is the Rescuer. Teach

Paul as a man of many abilities, world traveler, dynamic speaker, mighty writer. No power, save death itself, was strong enough to make him quit. Here is the character no teacher need hesitate to set before the class. Make the class feel his personality. Encourage them to pray that they, as intermediates, may show similar qualities and be servants in extending Christ's kingdom today.

*Interpreting Aims*

What about the aims for this quarter? Repeatedly you have been asked to check the aims for the entire *Christian Growth Series*. Never let up. Check again in the Teacher's Guide, for those aims are stars to guide your teaching. Next, focus on the aims for the quarter before coming to rest on those set up for the individual lesson.

A lesson without an aim is almost sure to be a failure. On the other hand, do not chain yourself completely to accomplishing aims to the letter. That is almost a sure way to make your teaching lifeless and dull. What your class will best comprehend is one simple, direct, clarified idea. For example, Lesson 1 is to be taught on Easter Sunday. It is the perfect time to impress on the class that Christ's resurrection had a tremendous effect on the disciples, that it has the same compelling drive on us today. Drop all the subaims. Push this one hard.

*Simplified Aims*

Referring to aims, the author of this quarterly says about Lesson 9, "Paul and the Corinthians," "If you succeed *only* in giving the background of this chapter (the Love Chapter), the seed you help to water will bear fruit." More of us should adopt that view. We learn when things are simplified, so it becomes the teacher's task to simplify the complex.

*Geography Important*

Let geography give its foundation to this quarterly. How can you teach Paul, the world traveler, without geography? The Study Book has a map midway in its pages. Use it. Find a large map of the Roman Empire and Scotch tape it somewhere in view. Bring in an atlas. As the lessons unfold, let lines and colors spread over the maps so that the learner actually sees how the gospel spread "from Jerusalem to Judea and to Samaria." Let Corinth, Antioch, Macedonia, Crete, Rome and the rest of the geographic family take their places on the map and help give meaning to the lessons.

*Continuous Projects*

Two very worthwhile projects carry continuously through the lessons. One is a "Who's Who" department conducted at the back of the Study Book. Any great movement goes forward through the efforts of staunch promoters. The church has had its promoters. Intermediates can be just as thrilled with the contributions of early Christians, such as Barnabas and Lydia, as they can be with George Washington and Jane Addams. "Who's Who" brings together names that figured importantly in the growth of the church. Keep reviewing these names. Make them seem like the real people they were.

The second continuous project deals with vocabulary. Vocabulary can not be neglected. I hesitate to think how many Sunday-school causes have been lost because words were nothing more than a congregating place for alphabetical letters. They must come to life with meaning. Teachers, here is a sample of the vocabulary of the quarter you are about to teach. *Conversion* and *blaspheme* in Lesson 5; *circumcision* in Lesson 6; *justification by faith* in Lesson 10. How old were you before these terms were clear to you? Meaningless words can block your lesson.

*Underestimating Ability*

What about the absorbing ability of these intermediates? Are you saying that all this is too much for immature minds? This quarterly, like every other one, is packed with information, attitudes and great truths to which our children must be exposed. In the long run, we are prone to underestimate their ability to grasp these things. Ordinarily they can take as much as we can give. Failure frequently lies in our own lack of preparation.

The memory work is not too demanding, but it is if the intermediate does not understand what he is learning. These boys and girls can and *will* find time for daily Bible reading, but only if it is motivated and directed either through Sunday school or parental instruction. Give them a verbal taste of Paul's shipwreck. Then tell them where to find the story which is as gripping as the classic *Treasure Island.* The boys will surely read it. Suggest that they read that portion of Acts from the Revised Standard Version.

Similarly, give the class background for Thessalonians when Lesson 8 is studied. Tell them how short Books 1 and 2 are, that they can be read at one sitting. I believe that at least some of your

group will have it read before the following Sunday. Vocabulary work, the "Who's Who," map work, letters to shut-ins. Even under the most difficult teaching conditions, a few of these projects can be undertaken and can be accomplished with satisfaction. Too optimistic? Perhaps. It has never been wrong to have high goals. Neither is it wrong to have conscientiously missed the goal.

*Encourage Letter Writing*

Let us add a word about letter writing. It seems a shame, while studying Paul's fascinating and inspiring letters, to let slip a golden opportunity. In every community there are shut-ins who would welcome letters from modern, intermediate Pauls.

A caution needs to be included in regard to Lesson 1. It is earmarked specifically for Easter Sunday. Therefore, be sure to teach Lesson 2 on Palm Sunday so the Easter material will not lose its special appeal being caught up in a post-Easter lesson. Date Lesson 1, April 9. Then teach the other lessons in running sequence.

This quarterly has a number of avenues of approach that are particularly adaptable to the intermediate student. Here are a few that occurred to me in the preparation. Birthdays are always intriguing in a personal way. Tie in the children's own birthdays with Pentecost, the birthday of the church. This is for Lesson 2. Then, junior high folks are interested in organizations for they have a great deal of club and council groups in their school experience. Use this interest as a motivating element with Lesson 6 which deals with the first council in Jerusalem. Teenagers like to speculate with the subject "What if—?" Here is a splendid opportunity to think of Paul in terms such as: "What if Paul could have used the airplane in his work?"

*And Finally*

You will not possibly be able to use every approach and procedure suggested in the Teacher's Guide and in this article. You will not want to try. Instead, select, sort, and then use the material and the ideas which can best be adapted to your particular group.

Help yourselves to these so-called helps, but receive them only as a brief commentary with the Teacher's Guide and Study Book. These paragraphs have in no sense told you *how* to teach the lessons, but they have attempted to give you pointers on bringing *life* to your teaching.

# Helps for Teachers of Seniors

## *Christian Growth Series, Senior III, Third Quarter*

By DR. JOHN HILTNER
*Professor of Philosophy, Wartburg College, Waverly, Iowa*

ONE of the objections to the *Christian Growth Series* occasionally voiced is that it "jumps around in the Bible." If there is anything to this charge, it certainly does not hold for this series of lessons on "Christ in the Bible." These lessons really take us into the Bible in a persistent way. The present quarter clearly demonstrates the words of Jesus on the unity of Scripture. "They are they which testify of me" (John 5. 39).

It would be a calamity indeed to lose sight of this important aim of the whole series. Whatever illustrative material may be used in this course, it must lead into the Bible and to Him who is walking through its pages. Let us emphasize what the author says in the "Informal Preview": "The teacher is expected to place the Bible first in the teaching of the lesson. . . . Make the Bible indispensable to the teaching and use of the course."

### *Challenge Seniors*

There is always the temptation on the part of seniors to think that they "know it all." This course assumes that many of them know the basic facts of the life of Christ, but let us not deceive ourselves on that score. Recently a questionnaire was sent out to 18,000 high school students. They were asked a number of elementary questions in Biblical history. Sixteen thousand of them could not name three prophets of the Old Testament; 12,000 never heard the names of the Gospel writers, and 10,000 did not know even three disciples of Christ. Let us challenge our seniors with little exercises like the ones in Lessons 1, 3, 8, and 9. Let us dare them to read at least one of the Gospels through in a modern version. Reading the Bible in modern language is somewhat of a popular movement right now. Let us cash in on it. If we ever want to make Bible Christians out

of our people, they must be trained to read and study the Bible systematically. They must take time exposures of the Bible. The present series is a good start toward it.

The author wisely suggests that the teacher read at least one Life of Christ. It certainly will stimulate teaching this quarter. And by all means, let us encourage our high school people to bring their readings up to date by novels like Douglas' *The Robe,* Perkins' *The Emperor's Physician,* and the latest best seller, Oursler's *The Greatest Story Ever Told.* These books form a valuable background for our course.

A course of thirteen lessons on "Christ in the Gospels" can not go very deep, but the author has highlighted the story sufficiently to give a fairly complete picture of Him who is the gospel personified.

### *Budget the Time*

It can not be said too often that the *Christian Growth Series* contains more study material than any teacher or class can handle in a thirty or forty minute period. Remember: "Budget the time for each section of the lesson and keep within the time allotted." This richness of material is the beauty of the *Christian Growth Series,* and its danger. The teacher must be the judge in the matter. Some of the material can safely be omitted. Take the introduction to this quarter on the fourth page, "One Solitary Life." There is enough punch in this fine summary to carry us right into the heart of the first lesson. The introduction to the lesson itself may or may not be used. Just so the pupils have been motivated sufficiently to participate in the lesson.

### *The Teacher Challenged*

On the other hand, a class may challenge the teacher to answer an additional question or to enlarge on a point. Suppose one of the smart fifteen-year-olds raises the sex question in connection with the virgin birth. Are you ready, teacher? The *Christian Growth Series* is not for the teacher who wants to go down the line with a lesson unchallenged. The life of the lesson and of the class depends on the alert teacher.

In conclusion, give the class an opportunity to see the life of Christ in some picture, either at the beginning of the course or as a follow-up. There are inexpensive sets of slides and filmstrips on the market on the Life of Christ. Write to one of our visual-aids distributors for a list.

# Christ Lives

## An Easter Service

By J. SABIN SWENSON

*Pastor, Thabor Evangelical Lutheran Church, Wausa, Nebraska*

*The use of filmstrips and slides in connection with special Christian festivals is by no means an innovation. That type of program has already proven itself to be very effective. Because some Sunday schools have not experimented with visual aids as program material, we are printing this sample program and suggesting that you carefully consider its possibilities.*

*It is our wish to offer a number of varied programs for church-school use realizing that no one type has a monopoly on beauty and impressiveness. We encourage you to tell us about any plans that have proven fresh and appealing in your Sunday-school set-up. With that in mind, we are pleased, at this Easter season, to share this service with you, "Christ Lives," which has been arranged by the Rev. J. Sabin Swenson of Thabor Evangelical Lutheran Church, Wausa, Nebraska.*

*Rev. Swenson has successfully worked out several such services in his own church school. He recommends that, for this service, two projectors and two screens be used. That makes it possible to have the hymn slide shown for group singing while the picture slide is on the second screen giving the background for the song. However, the two projectors are not a necessity. The musical numbers may be supplied through some method other than slides.*

*The program requires a number of participants: speaking choir, Bible reader and soloists. Therefore, if you are looking for a service in which the children take part, do not rule out this type of service. Then, too, if you are in a locality where it is difficult to find time to rehearse for the pageant type of program, you may find this visual-aid service has special virtue. Of course, it is important that programs of slides move along smoothly and harmoniously, too, but the preparation of such a service, generally speaking, takes less time and energy than the traditional pageant.*

*"Christ Lives" is built around one complete set of slides. It is Church-Craft Set 75, "Christ's Resurrection and First Appearances." Sixteen slides are included and the price is $9.60. These may be secured through your publisher. Although this group of slides is basic, any number of adjustments can be made. Some slides may be omitted. Other frames may be added from sets your Sunday school already owns. The song slides may also be purchased through your publisher, but here again alterations may be expedient. Why not make your own song slides? Solos or memorized hymns by the whole Sunday school would be equally acceptable.*

### The Service

OPENING. Processional by Sunday school, Beginners to platform, others to pews.

WELCOME AND PRAYER.

SONGS. By Beginners. Then they return to parents.

GETHSEMANE. Slide A on screen. Hymn slide, "Beneath the Cross of Jesus," on screen.

*Hymn:* By Sunday school and congregation. "Beneath the Cross of Jesus."

*Reader:* And they came unto a place which was named Gethsemane, where was a garden, into which He entered, himself and His disciples. And He said—

*Voices:* My Father . . . if it be possible . . . let this cup pass away from me. . . . Nevertheless . . . not my will, but thine be done."

*Solo:* "Go to Dark Gethsemane." Verse 1.

THE BETRAYAL. Slide B on screen.

*Reader:* And when Judas was come, straightway, he came to Jesus and said: Hail Rabbi! and kissed him.

*Voices:* And Jesus said unto him, Judas betrayest thou the Son of man with a kiss?

*Voice 1:* Can it be? Can a disciple fall into such sin? Yes, the story of Judas is proof that when one yields to selfish desire, and does not put Christ first in his life, one can actually betray the Saviour. The name of Judas lives on as a solemn warning against sin.

JESUS BEFORE PILATE. Slide C on screen.

*Reader:* And Pilate said unto them:

*Voice:* Behold . . . the Man.

*Reader:* When the chief priests and the officers saw him, they cried out:

*Voices.* (loudly): Crucify Him, crucify Him!

*Reader:* And Pilate gave sentence that what they asked for should be done. Then he delivered him unto them to be crucified.

JOURNEY TO CALVARY. Slide D on screen.

*Organ* (Begins playing softly): "Must Jesus Bear the Cross Alone?"

*Reader:* And when they had mocked him, they took off from him the purple robe, and put on him his garments. And they led him out to crucify him.

*Voices:* "He was despised . . . and rejected of men . . . a man of sorrows, and acquainted with grief . . . and as one from whom men hide their face he was despised; . . . and we esteemed him not.

*Voice 1:* "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted.

*Voices:* But he was wounded for our transgressions; he was bruised for our iniquities . . . the chastisement of our peace was upon him; and with his stripes we are healed.

JESUS FALLS BENEATH THE CROSS. Slide E on screen.

*Song slide:* "Must Jesus Bear the Cross Alone?" Sung by Sunday school and congregation.

CHRIST ON THE CROSS. Slide F on screen.

*Reader:* They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called the place of a skull, which is called in Hebrew Golgotha: where they crucified him, and with him two others, on either side one, and Jesus in the midst.

*Voices:* All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all.

*1st Voice:* Father . . . forgive them, for they know not what they do.

*2nd Voice:* Verily, I say unto thee, Today shalt thou be with me in Paradise.

*3rd Voice:* Woman, behold thy son! . . . Behold, thy mother!

*4th Voice:* My God, my God, why hast thou forsaken me?

*5th Voice:* I thirst. . . . It is finished.

*Group Voices:* Father, into thy hands I commend my spirit.

DOWN FROM THE CROSS. Slide G on screen.

*Organ* (softly): "O Sacred Head Now Wounded."

*Voices:* "I believe in Jesus Christ His only Son our Lord: Who was conceived by the Holy Spirit, Born of the Virgin Mary; suffered under Pontius Pilate, Was crucified, dead and buried; He descended into hell.

*Solo:* "O Sacred Head Now Wounded." vs. 1 and 4.

A PAUSE. No pictures on screens.

*Organ* (Prepares to play).

*Loud Voice:* The fool hath said in his heart, there is no God!

*Organ* (Comes in with loud music, followed by "The Hallelujah Chorus" at the end of this number.)

SOLDIERS AT THE TOMB. Slide 1 on screen.

*Reader:* And behold there was a great earthquake, for the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it. His countenance was like lightning, and his raiment white as snow, and for fear of him the keepers did shake and become as dead men.

*Voices:* The third day he rose again from the dead.

WOMEN COME TO THE TOMB. Slide 2 on screen.

*Voice 1:* And when the Sabbath was past, Mary Magdalene and Mary the mother of James, and Salome had brought spices that they might come and anoint him. And very early in the morning, the first day of the week, they come unto the sepulcher at the rising of the sun.

*Voices:* And they said among themselves, Who shall roll us away the stone from the door of the sepulcher?

THE STONE IS ROLLED AWAY. Slide 3 on screen.

*Reader:* And when they looked, they saw that the stone was rolled away; for it was very great.

*Voice:*

WHO SHALL ROLL THE STONE AWAY?

In the quiet of the morning,
At the breaking of the day,
E'er the night was wholly banished
By the sun's first crimson ray,
Came some women, questioning sadly,
Who shall roll the stone away?

Lo, they found the grave was open,
They were filled with great dismay,
For they knew not 'twas the dawning
Of the Resurrection Day;
Fearful then, they asked each other,
Who shall roll the stone away?

'Tis long years since then, yet we, too,
Often go upon our way,
Seeing naught but stones before us,
While our hearts as sadly say,
As we look with dread and anguish,
Who shall roll them from the way?

Let us then take hope and courage,
Let us ever trust and pray,
For we know from dark Golgotha
Comes the happy Easter Day;
And we'll find e'er we have reached them,
Christ has rolled the stone away.

IVY POWERS.

THE EMPTY TOMB. Slide 4 on screen.

*Reader:* And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he said unto them, Be not amazed; ye seek Jesus the Nazarene who hath been crucified. He is risen, he is not here; behold the place where they laid him.

*Voices:*

O come, let us sing unto Jehovah;
Let us make a joyful noise to the rock of our salvation.
Let us come before his presence with thanksgiving;
Let us make a joyful noise unto him with psalms.

*Hymn Slide:* "Jesus Christ Is Risen Today." By the Sunday school.

MARY MEETS PETER AND JOHN. Slide 5 on the screen.

*Reader:* Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and said unto them.

*Voice 1* (girl): They have taken away the Lord out of the tomb, and we know not where they have laid him.

*Voice 2:* Yes, it is hard to believe. We understand Mary's doubt. Yet, Mary knows where to go. Who could understand better than John and Peter? Christians learn to share with one another their sorrows, their fears, and their joys.

PETER AND JOHN AT THE TOMB. Slide 6 on screen.

*Reader:* Peter therefore went forth and the other disciple, and they ran toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping down and looking in, he seeth the linen cloths lying, and the napkin that was beside his head, not lying with the linen cloths, but rolled up in a place by itself.

*Voice 1:* God uses many ways to convince us of the truth. He showed Peter and John an empty tomb. Truly that was a day of wonder, day of gladness.

*Hymn Slide:* "Day of Wonder, Day of Gladness." By the Sunday school.

THE DISCIPLES BELIEVE. Slide 7 on screen.

*Reader:* Then went also that other disciple which came first to the tomb, and he saw and believed. For as yet they knew not the Scripture that he must rise again from the dead.

*Voices:*

Come see the place where Jesus lay,
And hear angelic voices say:
He rose, He lives, who once was slain;
He said that He would rise again.

No more we tremble at the grave,
For Jesus will our spirits save.
O risen Lord, in thee we live.
To thee our ransomed souls we give.

THOMAS KELLY.

LEAVING THE TOMB. Slide 8 on screen.

*Reader:* Then the disciples went away again unto their own home.

*Voice 1:* O questioning disciples, is it more than you can bear? Do not be troubled. Your trials have been many in recent days. It is not easy to see one's Master nailed to a Cross, to see Him suffer such agony, and then to die, and his body laid away in a tomb,

and now an empty tomb! The Master asks such great faith. But believe, Peter and John, only believe. It is true, your Master lives!

MARY AT THE TOMB, WEEPING. Slide 9 on screen.

*Reader:* But Mary Magdalene was standing at the tomb weeping; and as she wept, she stooped and looked into the tomb, and she beholdeth two angels in white, sitting one at the head, one at the feet where the body of Jesus had lain.

*Voice 1* (girl): And they say unto her,

*Voices:* Woman, why weepest thou?

*1st Voice:* She said unto them, Because they have taken away my Lord, and I know not where they have laid him.

MARY MEETS JESUS. Slide 10 on screen.

*Reader:* When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. (In reading the above, the organ begins softly, "I Know That My Redeemer Lives.")

*Voices:*

Out of the depths have I cried unto thee, O Jehovah.
Lord, hear my voice:
Let thine ears be attentive
To the voice of my supplications.

MARY RECOGNIZES JESUS. Slide 11 on screen.

*Voice 1:* Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, teacher.

*Hymn Slide:* "I Know That My Redeemer Lives." By the Sunday school.

TOUCH ME NOT. Slide 12 on screen.

*Reader:* Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.

*Voice 1:* Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and that he had said these things unto her.

*Voices:* I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die.

JESUS MEETS THE WOMEN. Slide 13 on screen.

*Reader:* And as they went to tell his disciples, behold Jesus met them saying, All hail.

*Hymn Slide:* "Beautiful Saviour." By the Sunday school and the congregation.

GUARDS REPORT TO THE CHIEF PRIESTS. Slide 14 on screen.

*Reader:* Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass.

*Voices:*

HE LIVES

In vain your rejoicing,
Ye foes of the light.
The Saviour has triumphed
And He is the might.

Your deed dark and bloody,
What then, did it bring?
Where is now thy victory,
O death? Where thy sting?

Christ lives; He has conquered!
Your work is for naught;
And ours is the freedom
Which His blood has bought.

ERNA HOEFS.

BRIBERY OF THE GUARDS. Slide 15 on screen.

*Reader:* They gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him and rid you of care. So they took the money, and did as they were taught; and this saying was spread abroad among the Jews, and continueth until this day.

*Voice:* God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name.

TELLING THE DISCIPLES. Slide 16 on screen.

*Organ:* Begins playing softly, "I Love to Tell the Story."

*Reader:* And they returned from the tomb, and told all these things unto the eleven and to all the rest.

*Solo:* "I Love to Tell the Story."

DOUBTING THOMAS. Slide 16A on screen.

*Reader:* And Jesus said unto Thomas, Reach hither thy finger, and see my hands, and reach hither thy hand and put it into my side, and be not faithless but believing. Thomas answered and said unto him, My Lord, and My God.

*Voices:* Blessed are they that have not seen, and yet have believed.

*Voice:* These signs are written that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life in his name.

THE COMMISSIONING. Slide 16B on screen.

*Voices:* All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

*Hymn Slide:* "Jesus Calls Us, O'er the Tumult." Sung by Sunday school.

THE ASCENSION. Slide 16C on screen.

*Voices:* He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

*Reader:* And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And he said unto me: I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

*Hymn Slide:* "All Hail the Power of Jesus' Name." Sung by Sunday school and congregation.

CLOSING: Offering. Benediction.

## *Guides to Slides*

GETHSEMANE
A. "Christ in Gethsemane." Kodachrome HA-40 50¢
Hymn. "Beneath the Cross of Jesus." Church-Craft LH-31 50¢

THE BETRAYAL
B. "The Betrayal." Kodachrome HA-41 50¢

JESUS BEFORE PILATE
C. "Jesus Before Pilate." Kodachrome HA-44 50¢

JOURNEY TO CALVARY
D. "Jesus Led Away." Kodachrome HA-785 50¢

JESUS FALLS BENEATH THE CROSS
E. "Jesus Falls." Kodachrome HA-45 50¢
Hymn, "Must Jesus Bear the Cross Alone." (SVE) Long Service 102 30¢

CHRIST ON THE CROSS
F. "Calvary Scene." Kodachrome HA-46 50¢

DOWN FROM THE CROSS
G. "Body of Christ with Mary and Disciples. Kodachrome HA-787 50¢

SOLDIERS AT TOMB
1. Church-Craft 75-1 60¢

WOMEN COME TO THE TOMB
2. Church-Craft 75-2 60¢

THE STONE IS ROLLED AWAY
3. Church-Craft 75-3 60¢

THE EMPTY TOMB
4. Church-Craft 75-4 60¢
Hymn "Jesus Christ Is Risen Today" Church-Craft EH-37 (2 slides) $1.00

MARY MEETS PETER AND JOHN
5. Church-Craft 75-5 60¢

PETER AND JOHN AT THE TOMB
6. Church-Craft 75-6 60¢
(A slide of the hymn, "Day of Wonder" is not available.)

THE DISCIPLES BELIEVE
7. Church-Craft 75-7 60¢

LEAVING THE TOMB
8. Church-Craft 75-8 60¢

MARY AT THE TOMB, WEEPING
9. Church-Craft 75-9 60¢

MARY MEETS JESUS
10. Church-Craft 75-10 60¢

MARY RECOGNIZES JESUS
11. Church-Craft 75-11 60¢
Hymn, "I Know That My Redeemer Lives" Church-Craft EH-35 (2 slides) $1.00

TOUCH ME NOT
12. Church-Craft 75-12 60¢

JESUS MEETS THE WOMEN
13. Church-Craft 75-13 60¢
Hymn, "Beautiful Saviour" Church-Craft CH-12 50¢

GUARDS REPORT TO CHIEF PRIESTS

14. Church-Craft 75-15 60¢
BRIBERY OF THE GUARDS
15. Church-Craft 75-16 60¢
TELLING THE DISCIPLES
16. Church-Craft 75-14 60¢
DOUBTING THOMAS
16A. Kodachrome HA 49 50¢
THE COMMISSIONING
16B. Kodachrome HA-57 50¢
Hymn, "Jesus Calls Us"
Church-Craft H-75
(2 slides) $1.00
THE ASCENSION
16C. Kodachrome HA-52 50¢
Hymn, "All Hail the Power of Jesus' Name"
(SVE) Long Service 14 30¢

## *The Monthly Conference of Teachers and Workers*

Your March meeting is a good time to:

1. *Distribute the teaching material for the next quarter.* Each departmental superintendent should have a departmental meeting with the teachers to make plans for the coming quarter's work. Discuss how the teaching program may be enriched by the use of supplementary materials. Call attention to the *Enrichment Helps* in THE CHURCH SCHOOL TEACHER. Does every teacher study these carefully? There are many teaching ideas in these articles even if other lesson material is used. What books will be needed to furnish the teacher with additional material? Be sure that some are available for the teacher's use.

2. *Check up on the plans for the Easter observance in your school.* Are the plans complete? Is every officer and teacher ready to help make this season a joyous and meaningful one for the children?

3. *Make a check of your attendance and enrollment.* Is your school maintaining a steady growth? Is the absent pupil being contacted? Have the new families been contacted?

4. *Do some advance planning.* National Family Week comes in May. Let us make use of this to establish a closer bond between home and church school. How? Watch THE CHURCH SCHOOL TEACHER for suggestions. Vacation Church School time will soon be here. Plans need to be made, materials selected and ordered, and a teaching staff organized. Summer time is Church Workers' Institute time. Is the representation from your school going to be the best ever? Watch the announcements in THE CHURCH SCHOOL TEACHER, and urge your staff to make plans to attend.

5. *Offer a word of appreciation* for the fine work being done, the regular attendance on the part of the workers, and *a word of encouragement* to all who are trying their best. *Work quickly, efficiently,* and *dismiss on time.*